



By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alif Lam Ra.*[80] *Telka*[w] (*she-that-afar-it*[w] / *those*[w]) (*are*) The Book's[x] *Aya'te*,[w] (*Qur'anic statements*) the manifesterer.	الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿١﴾
2. Verily We descended it [x] Qur'an [x] Arabic [x81] *la'alla* (*craving currently unavailable deed that/perhaps*) you [b] cerebrate you[z].	إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾
3. We narrate on you[g] *ahsa'ne*[82] (*perfecter and beautifuler*) (*of*) the narratives by what We revealed[83] to you [g] this [x] The Qur'an [x] while *en* (*albeit*) you [g] were of before it[x] surely of the *ghafeleena* (*they who are: unaware-/ignorant-/neglectors*).	نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ ٱلْغَٰفِلِينَ ﴿٣﴾
4. *Edh* (*when/since*) said *Yousifo* (*Joseph*) for his father O, my father, verily I *ra'ayto* (*I visioned in sleep-vision*) eleven stars[w84] and the sun[w] and the moon[x] [*I*] saw them for me *sa'jedeena* (*kowtowing they* [z]).	إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ﴿٤﴾
5. Said [*he*]: O, my little-son[85] let-not narrate [*you*[g]] your[t] vision/dream [on] your[t] brothers, then they[z] scheme for you[g] a scheme; verily the Satan for the mankind (*is*) a foe[86] manifester.	قَالَ يَٰبُنَىَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾
6. And like *tha'leka* (*afar-that-it/*) [x] *yajtabey* (*favorably and directly selects*) you[g] your[t] Lord and teaches you[g] [*He*] of *ta'awee'le* (*ultimate: construing/explanation/ interpretation*) (*of*) the *ahadee'the*[87] (*dreams and their related events*) and concludes [*He*] His boon [w88] on you [g] and on	وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ

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80 See the details in the *Lexicon* attached to this *Translation* for commentary in this!

81 That is to say: The Qur'an employs the *Arabic language* as its *vehicle* of *expression*, therefore, (1) the *linguistic meaning* of *each word* is the *most paramount first step to consider vis-à-vis* The Qur'an; (2) Also, it is *pronounced, read,* and *written in Arabic*; (3) thus, the *pronunciation*, the *reading* and the *writing* of The Qur'an are all *consistent* with the "*rules*" Of "**النحو و الصرف**" (i.e. *grammar and the etymological conjugation*) of *Arabic* word *roots* and *their conjugations*; (4) By *implication* its *diction* is consistent with Arabic *tongue* expressions! See Sections 34 and 38 of the *Introduction* to this *Translation* for more elaboration!

82 There is no English word for **أحسن** =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

83 The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "**الوحي**" is *fire* or *king*! See **اللسان**!

84 The word "**كوكب**" from a *linguistic* point of view means: *star*! Although in modern times "**كوكب**" = *planet*!

85 The word "**بُنَيّ**," the *diminutive* of son, is said by way of *endearment* addressing a beloved son!

86 The word "**عدو**," in *Arabic* is used for: (1) *singular* , (2) *plural* and (3) "*multitudinous foe*," see **اللسان** and **الهادي**!

87 The word "*ahadeeth*"= "**أحاديث**" has *several* meanings among them: *dreams and their related events*!

88 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

Ya'aqooba's (*Jacob's*) *aal'e*[89] (*family/house/kin/chiefs-/followers*), as what [*He*] concluded it[w] on your[t] [both fathers],[90] of before *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*)[91];verily your[t] Lord (*is*) Omniscient *Hakeemon*[92] (*infinite hekmah*[93] *Possessor*).	كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾
7. *Laqad* (*verily, already and affirmatively*) [was] in *Yousifa* (*Joseph*) and his brothers *Ayaton*[w] (*signs/proofs*) for the inquirers.	۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ﴿٧﴾
8. *Edh* (*when/since*) they[z] said: surely *Yousifo* (*Joseph*) and his brother (*are*) lovelier to our father than us, while we (*are*) a league; verily our father (*is*) surely in a misguidance[x] manifester[x].	إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٨﴾
9. Let-kill you[z] *Yousifa* (*Joseph*) or let-cast him you[z] (*to another*) a land, (*this casting*) vacates for you[b] face[94] (*i.e. entity of*) your[n] father and you[z] be from after that *ssa'leheena* (*righteous/upright people*).	ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ﴿٩﴾
10. Said a sayer of them: let-not you[z] kill *Yousifa* (*Joseph*) and let-fling him you[z] in *gheyaba'te* (*depression/depth*)[w] (*of*) the *jubbe* (*well/pit whose upper rim is not built-and-plastered or cased for use*) picks him some (*of*) the *sayyara'te* (*travelers/treaders*), *en* (*if*) you[c] were doers.	قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ﴿١٠﴾
11. Said they[z]: O, our father; what(*is*) for you[g] not [*you*[s]] trust us over *Yousifa* (*Joseph*) while verily we (*are*) for him surely *na'sehoona*[95] (*sincere: care-renderers/counselors-/advisors*).	قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَ۫نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ﴿١١﴾
12. Let-[*you*[s]] send him with us tomorrow (*so*) revels [*he*] and plays [*he*]; and verily we (*are*) for him surely keepers-up[96].	أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿١٢﴾

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[89] The word "آل" has many meanings, among them: (1) the *family of a person*, i.e. wife and children, (2) the *chiefs* or the *notables* of a family, (3) the *followers* of a certain leaders, (4) the distant indistinguishable human *apparition*! It is used to *ennoble* and *dignify*.

[90] The word "أبويك" or its grammatical inflections all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather*, *father and uncle* (paternal or maternal)! See اللسان! However it must be born in mind that the word "*mother*" is not necessarily the begetter-mother= "الوالدة," as the "*mother*" in Arabic tongue could mean: *step-mother*, *nursing mother*, *mother who reared* some one, or the *aunt* (paternal or maternal)! The *context* defines exactly what is meant!

[91] In Arabic *tongue*: the *grandfather*, the *begetter-father* as well as the *brother of the father all* are referred to as "*father*!"

[92] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[93] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[94] In Arabic the word "*face*" in addition to its *literal* meaning has a *figurative* meaning of: (1) *pleasure* or (2) *entity*!

[95] The word "ناصحون" = "*nasehoon*" is *plural, masculine, subjective noun*! But first the word "نصح" in "ناصحون" in Arabic *defines* and *implies* more than its English *supposed* equivalent "*advised*!" The Arabic "نصح"= " أخلص القول فيما فيه الخير للمنصوح" i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him! However, in English the word "*advised*" mean given *opinion* (*presumably*, *not necessarily*) as to the best course of action the *advisee* should take or do! Hence, the qualifying word "*sincerely*" is necessary to manifest the *distinction*! Also "ناصحون"may mean: *sincere care-renderers*, *well-wishers*!

[96] The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

13. Said [*he*]: verily I, surely saddens me that you[z] go by him and [*I*] fear[97] that eats him the wolf while you[f] (*are*) *a'n* (*regarding*) him neglecters.	قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَـٰفِلُونَ ١٣
14. Said they[z]: *la'en* (*indeed if*) ate him the wolf while we (*are*) a league, verily we then surely (*are*) losers.	قَالُوا۟ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَـٰسِرُونَ ١٤
15. So *lamma* (*when/whence*) they[z] went by him and they[z] concerted that (*to*) put him in *gheyaba'te* (*depression-/depth*)[w] (*of*) the *jubbe* (*a well/pit whose upper rim is not built-and-plastered for use*); and We [revealed][98] to him: surely [*you*[s]] assuredly[99] *tonabbe'o* ([*you*[s]] *inform by piece-of-significant-and-availing-news*) them by their matter[x] this[x] while they perceive not.	فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَـٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَـٰذَا وَهُمْ لَا يَشْعُرُونَ ١٥
16. And they[z] came (*to*) their father *esha'an* (*the night fall/beginning of full night's darkness*) weeping they[z].	وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ١٦
17. Said they[z]: O, our father, verily we went racing and we left our brother *enda* (*at/with/by*) our *mata'a*[100] (*furnishings/chattel/or things for utility*) then ate him the wolf; and not you[s] (*are*) surely believer for us, while albeit we were *ssa'deqeena* (*always truth renderers*).	قَالُوا۟ يَـٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَـٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَـٰدِقِينَ ١٧
18. And they[z] came on his shirt by a false blood; said [*he*]: rather lured[w] for you[b] your[n] selves[w] a matter; so a beautiful patience; and Allah (*is*) the *musta'ano* (*He Whose help is sought*) over what you[z] describe[101].	وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ١٨
19. And came[w] a *sayyaraton* (*travelers'/treaders'-company*)[w] then they[z] sent their *wa'reda* (*water-drawer*), so [*he*] let down his pail; said [*he*]: lo, a *bushra*[w] (*a pleasing-tiding*)[w102] this (*is*) a *gholamon*[103] (*boy*); and they[z] concealed him a merchandise[w104]; and Allah (*is*) Omniscient by what they[z] work.	وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَـٰبُشْرَىٰ هَـٰذَا غُلَـٰمٌ ۚ وَأَسَرُّوهُ بِضَـٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ١٩
20. And they[z] sold him by a paltry price, *ma'adod-atan*[w105] (*shortly countables*)[w]; silver coins[106]; and they[z]	وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ

[97] *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*!!
[98] See footnote 3 above regarding *revealed*!
[99] The "ل" in "النبوئنهم" is a *juratory* "ل"="ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!
[100] The word "متاع" = "*mata'an*" has *many* meanings, among them: *furnishings*, *chattel*, *things for utility*!
[101] The word "تصفون" rooted in "وصف!" In the Arabic *tongue* expression "تصفون" could mean describing the *untruth*, as in the *Ayah*: "*And describe your tongues the lying*" (S16: 62)!
[102] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّرُ!
[103] The word "*gholamon*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.
[104] That is to say they concealed him as a merchandise to sell him as a slave!
[105] The word "*ma'dodah*"= "معدودة" *subjective noun* means *counted in scale of smallness* (*shortly countables*)!
[106] The word "*Dirham*" is the equivalent of 12 *grains of silver* in a *silver-coin* during the *pre-Islamic era*!

were in him of the *za'hedeena*[107] (*low-estimators/ deemed him insignificant*).	مَعۡدُودَةٖ وَكَانُواْ فِيهِ مِنَ ٱلزَّٰهِدِينَ ٢٠
21. And said [*he*] who[x] [*he*] purchased him of *Misra* (*Egypt*) for his wife: *akremi* (*let-be you generous and ennobling to*)[108] his *mathwa*[109] (*forced: long-term-abode*) (*with us*), *asa* (*craving a deed beyond one's means/ may*) that[*he*]benefits us or *nattakhetha*[110] (*we take and make*) him a child (*for us*); and like *tha'leka* (*afar-that-it/*)[x] We established[111] for *Yousifa*(*Joseph*)in the land[w] and to teach him [*We*] of the *aha'deethe's*[112] (*dreams, and their related events*) *ta'awee'le* (*ultimate: construing/ explanation*); and Allah (*is*) overcomeer over His command; [and,]but most(*of*)the mankind not know.	وَقَالَ ٱلَّذِي ٱشۡتَرَىٰهُ مِن مِّصۡرَ لِٱمۡرَأَتِهِۦٓ أَكۡرِمِي مَثۡوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗاۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلۡأَرۡضِ وَلِنُعَلِّمَهُۥ مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمۡرِهِۦ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٢١
22. And *lamma* (*when/ whence*) [*he*] reached his *ashuda*[113] (*prime/ full mental and physical strengths*) *aa'taynaho* (*We accorded/ gave him*) a rule[114] and knowledge; and like *tha'leka*(*afar-that-it/*)[x][*We*] requite the benefactors.	وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ٢٢
23. And seduced-she[y] him who[u] he (*was*) in her house *a'n* (*regarding*) himself [w]; and *ghalla'gha'te*[115] (*iteratively bolted-she*[y]) the doors and said-she[y]: *haytalaka* (*come on you*[s] *quickly/ I'm ready*); said [*he*]: a refuge[116] (*by*) Allah; verily He/he (*is*) my lord[117], *ahasana* ([*he*] *who rendered meritorious-deeds for*) my *mathwa*[118] (*obligatory: long-term-abode*);verily it[x] not thrive the *dha'lemoona*[119] (*injustice-doers*).	وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ وَقَالَتۡ هَيۡتَ لَكَۚ قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحۡسَنَ مَثۡوَايَۖ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ٢٣

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[107] The word "*az-zahedeen*" = "الزاهدين," is masculine, plural, subjective noun with *no* English equivalent in the sense applicable here of "*the low-estimators*" i.e. they did not attach much value for him!

[108] See footnote 27 of the *Introduction* to this *Translation* where there is a lengthy discussion around the fact that there is *no* English equivalent for "*karrama*"= "*was generous to*," and that *included* in "*karrama*" is *ennoblement* or the endeavor to *ennoble the one being treated generously*. Thus, here the wife was told to be *generous* to him for *his long term abode* (مثواه) with them in their home!

[108] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/ semi-permanent-abode*" seems to me rather appropriate!

[110] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[111] The word "مكّن" in "مكنّا," means "*found*" *or* "*established*!" It also means "*enabled*" or "*empowered*!" Clearly, the English word "established" does not imply or connote the same as "مكّن" *per se*!

[112] See the *Lexicon* attached to this *Translation* regarding "*ahadeeth*," for more details!

[113] The Arabic word "*ashudah*"="أشده" translated as [his "*prime*, *full strength*] meaning reached the ideal age of physical and mental strengths!

[114] The word "حُكماَ" =rule: possessing *sound understanding effecting just judgment all around*!

[115] The word "*iterative*" is used to *intensify* "*bolted*" as the Arabic is in the *iterative-intensity form*, "غلّقت!"

[116] The Arabic *tongue* expression "معاذ الله"= "*Refuge by Allah*" means the speaker says "I seek refuge in Allah for His protection against what is confronting me!"

[117] That is Allah Who *safeguarded* him or *his/ her master*, i.e. her husband, who was *rearing* him while *guesting* him!

[118] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/ semi-permanent-abode*" seems to me rather appropriate!

[119] The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"

24. And *laqad* (*verily, already and affirmatively*) purposed-she[y] by him and purposed [*he*] by her, *lawla* (*had it not been that*) [*he*] saw his Lord's proof[x]; like *tha'leka* (*afar-that-it/*)[x] to divert *a'n* (*off*) him [*We*] the ill and the profanity [w.120] verily he (*is*) of Our *eba'de* (*worshippers/submitters/slaves*) the *mukhla'sseena*[121] (*purified and saved*).	وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَـٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ٢٤
25. And both raced (*to*) the door and rended-she[y] his shirt from *doboren* (*behind/rear*) and *alfaya* (*both embarrassingly/unhappily found*) her master *lada*[122] (*directly at/by*) the door; said she [y]: what requital (*should receive*) whom [p] wanted [*he*] by your [t] family [w] an ill except that (*to be*) [*he*] imprisoned or a painful torment.	وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ٢٥
26. Said [*he*]: she seduced me *a'n* (*regarding*) myself[w]; and witnessed/testified a witnesser/testifier of her family[w]: *en* (*if*) [was] his shirt (*had been*) rended from [anterior] then *ssadaqat*[123] (*she said the truth*), and he (*is*) of the liars.	قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَـٰذِبِينَ ٢٦
27. And *en* (*if*) [was] his shirt (*had been*) rended from a *doboren* (*behind/rear*) then lied-she [y] and he (*is*) of the *ssa'deqeena* (*always truth renderers*).	وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّـٰدِقِينَ ٢٧
28. Then *lamma* (*when/whence*) [*he*] saw his shirt (*had been*) rended from *doboren* (*behind/rear*), said [*he*]: verily it [x] (*is*) of your [y] wile [w]; verily your[y] wile [w] (*is*) great.	فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ٢٨
29. *Yousifo* (*Joseph*): let-shun [*you* [s]] *a'n* (*off*) this [x]; and *istaghferey*[124] (*let-seek forgiveness you*[y]) for your[y] offense; verily you [d] were-she [y] of the *kha'tte'eena*[125] (*he-they wrongdoers*).	يُوسُفُ أَعْرِضْ عَنْ هَـٰذَا ۚ وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ ٢٩

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120 The Arabic word used is "**الفحشاء**," = the noun of: "**فاحشة**," see **التاج**! And "**الفحشاء**" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (*sexual intercourse between partners* who are *not* married to each other) or *adultery* (*voluntary sexual intercourse between a married person and a partner other than the lawful spouse*), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

121 The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provided *safety and security* from any punishment!

122 The word "**لدى**" from "**لدن**" is closer than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer spatially and more specific*! So *lada* ="*directly at/by*" seems to indicate such *closeness*! See **اللسان**!

123 That is she "always-truth-enforcer"= "**صدق**," as there is *no* English word for the verb "**صدق**!"

124 The word "**إستغفري**" = "**إطلبي الغفران**" = "*let-seek forgiveness* [*you*[y]]!" In English there is *no seemly way* to say: "**إستغفري**" *per se*! So I settled for saying: "*let-seek forgiveness* [*you*[y]]!"

125 The word "*kha'tee'end*"="**خاطئين**" = "**من تعمدوا الخطأ**," = *he-they* who had *intentionally wronged*; unlike the "**المخطئين**" = *he-they* who *err unintentionally*! So, here *she* is *of* the "*he-they wrongdoer*," not *she-they wrongdoers*, as if to say she is of the "*kha'te'eena mankind*[x] or *progeny*,[x]" both words are *masculine-gender*! Also, "*of*" the wrongdoers *intensifies* her *nature* as wrongdoer!

30. And said women in the city[w]: *Azeez's* (*the Premier's/-the ruler's*) woman/wife seduces [*she*] her lad[126] *a'n* (*regarding*) himself [w] *qad* (*already and affirmatively*) [*he*] (*frantically*) impassioned her (*with*) love; verily we see her in a misguidance [x] manifester[x].	۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَىٰهَا فِى ضَلَـٰلٍ مُّبِينٍ ﴿٣٠﴾
31. So *lamma* (*when/whence*) heard-she[y] by their[y] machination, sent-she[y] to them[y] and prepared-she[y] for them[y] *muttakan* (*armed-couch-for-the-feast*) and *aa'tat* (*gave-she*[y]) each one-she[y] of them[y] a knife[w] and said-she[y] (*to Joseph*): let-exit [*you*[s]] on them[y]; *lamma* they[y] saw him, exalted-they[y m127] him and *qatta'ana*[128] (*iteratively cut they*[y m]) their[y] hands[w] and said they[y m]: *hasha* (*transcends all imperfections*) for Allah; not this [x] (*is*) a human; *en* (*not*) this[x] except an angel *ka'reemon*[129] (*bounty-giver and an ennobler*).	فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَـٰشَ لِلَّهِ مَا هَـٰذَا بَشَرًا إِنْ هَـٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾
32. Said she[y]: so, *thalekunna*[130] (*it-that-afar-you*[y] *all*)[y] whom [r] you[y] blamed[w] me in him; and *laqad* (*verily, already and affirmatively*) I seduced him *a'n* (*regarding*) himself, [w] then *ista'assama*[131] ([*he*] *affirmably safe-guarded*) (*in abstinence/preserving his self from sin*); and *la'en* (*indeed if*) not [*he*] does, what [*I*] command him, surely [*he*] assuredly[132] be imprisoned and surely assuredly be [*he*] of the cringelings.	قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّـٰغِرِينَ ﴿٣٢﴾
33. Said [*he*]: O, my Lord, the prison (*is*) lovelier to me than what they[y] invite me to it[x]; and *en* (*if*) not [*You*[s]] fend *a'n* (*off*) me their[y] wile, *assbo* ([*I*] *passionately incline*) to them[y] and [*I*] be of the *ja'hileena*[133] (*they who act ignorantly or incorrectly*).	قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَـٰهِلِينَ ﴿٣٣﴾
34. So *estajaba*[134] (*favorably-answered*) to him his Lord, so [*He*] parried *a'n* (*off*) him their[y] wile; verily He, He	فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ

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126 The word "فتى" has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man* of *any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness*, *helpfulness*, *pridefulness*!

127 In "كتب التفسير," Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (*Joseph*) they all were *deeply astonished* so much so that they *menstruated*! For example see القرطبي!

128 The word "*iteratively*" to *intensify* "cut," as the Arabic word is "قطّعن" *not* just "قطَعن!"

129 The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*! It has *no* exact English equivalent, as explained in length in the *Lexicon* attached to this *Translation*! Summarily it means *bounty-giver/ennobler*!

130 This "*thalekunna*"= "ذلكنّ" is a *demonstrative pronoun* made up of *three* distinct *components*: (1) the particle "ذَا" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, *animate or the inanimate*; (2) the "ل، لام البعد" = for the "*afar idea*;" and (3) the "ك، ضمير المخاطب" *for the addressee's pronoun*, in this case a *plural feminine addressees*! There is *no* English equivalent! The best rendition I believe is: *thalekuma* (*it-that-afar-she-you-all*)! And "*it*" stands for the "*fact*" or "*reality*," which in fact was *afar* from their perception as they *began accusing* her of "*misguidance manifest*!"

131 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

132 The "ل" in "ليسجننّ" and "ليكوننّ" and in "ليسجننه" in Ayah # 35 below, all are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*!"

133 The word "جاهلين"="*jaheleena*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in a thing *contrary* to *reality*, (3) *did* a thing *not correct*! So the "*jahiloona*" are *they who act ignorantly or incorrectly*!

134 The word "استجاب," is *answered* plus *made available* what was *requested*, i.e. "*favorably answered*!"

(*is*) The *Sameeo*[135] (*The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer*), The Omniscient.	كَيْدَهُنَّ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٤
35. Afterwards seemed/appeared for them[136] from after they[z] saw the *Aya'te*[w] (*signs*) surely to assuredly[137] imprison him until a while.	ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْـَٔايَـٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ ٣٥
36. And entered with him the prison two lads[138]; said an *ahado*[139] (*lone/ any-one*) (*of*) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread [x] eating from it [x] the birds; *nabbea'na* (*let inform us you* [s] *by piece-of-significant-and-availing-news*) by its[x] *ta'awee'le* (*ultimate-explanation-/ interpretation*); verily we see you[g] of the benefactors.	وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا ۖ وَقَالَ ٱلْـَٔاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ٣٦
37. Said [*he*]: not comes (*to*) you both, *tta'aamon*[x] (*wheat/ edible/ food-grains*) [x] *tor'zaqa'nehe* (*it* [x] *being given victuals for sustenance to*) you both except *nabba'ato* ([*I*] *informed by piece-of-significant-and-availing-news*) you both by its[x] *ta'awee'le* (*ultimate-explanation/ interpretation*) before that [*it* [x]] comes (*to*) you both; *tha'lekuma*[140] (*it-that-afar-you-both*) of what taught me my Lord; verily I left sect[w]/faith[w] (*of*) a people not believing they [z] by Allah and they by the Hereafter[w] they (*are*) unbelievers.	قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ ۚ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَـٰفِرُونَ ٣٧
38. And *ettaba'a* (*closely-followed*) I my fathers' sect [w]/-faith [w] *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*); not [was] for us to partner (*deities*) by Allah of a thing; *tha'leka* (*afar-that-it/*) [x] (*is*) of Allah's munificence on us and on the mankind; [and,] but most (*of*) the mankind not thank they[z].	وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ۚ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ٣٨

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135 See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المُسمع!"

136 For "them," i.e. to the *Azeez*, her *husband* and *ruler* (thus, "them" either for *magnanimity* of the "ruler") or the *ruler and his wife*, to *show or preserve apparent respect for his wife*, as if she were *not* guilty, despite all the proofs to the contrary, to imprison him for a time!

137 See footnote **51**, identical application!

138 The word "فتى," in "فتيان" has *three distinct* meanings: (1) lad/chap/fellow, i.e. a *man* of *any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness*, *helpfulness*, *pridefulness*!

139 See the *Lexicon* attached to this *Translation* regarding "أحد!"

140 This "*thalekuma*"= "ذلكما" is a *demonstrative pronoun* made up of *three* distinct *components*: (1) the particle "ذا" = the *demonstrative pronoun, singular, masculine*, for *near, animate or the inanimate*; (2) the "ل، لام البعد" = for the "*afar idea*;" and (3) the "ك، ضمير المخاطب" *for the addressee's pronoun*, in this case a twain addressees! There is *no* English equivalent! The best rendition I believe is: *thalekuma* (*it-afar-you-both*), the "*it*" standing for "*this fact*" or the "*this reality*." And this "fact" or "reality" is sure *afar* from any one, as it is from the most High, Allah SWT! And clearly the addressees are *two lads*, hence "*you-both*!"

39. O, both [my][141] the prison's companions: are miscellany lords, *khayron* (*choicer/ superior/ worthier*) or Allah The One, The *Qahha'ro* (*Ever/ Stout Subduer*).	يَٰصَٰحِبَىِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾
40. Not worship you[z] of lesser than/without Allah except names you[z] named it[w] you[f] and your[n] fathers; not Allah descended by it[w] of an authority; *en* (*not*) the rule except for Allah; [*He*] commanded that not worship you[z] except *eyyaho*[142] (*indeed particularizing Him*); *tha'leka* (*afar-that-it/*)[x] (*is*) [the] religion[143] the forthright;[and,]but most(*of*)the mankind not know.	مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾
41. O, both [my][144] the prison's companions: as to an *ahado*[145] (*lone/ any-one*) (*of*) you both so [*he*] avails[146] a drink (*for*) his lord a wine; and as to the other, so [*he*] (*shall be*) crucified; then eat the birds from his head; (*had been*) judged/finished[147] the matter[x] (*for*) which[x] in it[x] *tastaf'teya'ne* (*you both affirmably-seek situationally apt and wise opinion*).	يَٰصَٰحِبَىِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُۥ خَمْرًا وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾
42. And said [*he*] to whom[p] [*he*] presumed that he (*would be*) escaper of them both: let-mention me [*you*[s]] *enda* (*before/ at the presence of*) your[t] lord; then (*caused*) him (*to*) forget the Satan *thekra* (*mention of Joseph at*) his lord; so [*he*] waited in the prison a few years[w].	وَقَالَ لِلَّذِى ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾
43. And said the king: verily I vision seven fat kine eating them[y] seven *aeja'fon* (*emaciated-leans*)[w] and seven green ears (*of seed-bearing plants*) and others[w] dry[w]; O, you the chiefs: *aftoney* (*let-you*[z] *situationally fittingly and wisely opine me*) [in] my dream/vision, *en* (*if*) you[c] were for the dream/visions *ta'aboroona* (*you*[z] *can interpret*).	وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

[141] The word "يَصَاحِبَي" could have *one* or *two* meanings! *Either* "O, the twain companions," *or* "O, the twain, my companions!" Books of "التفسير" are not firm one or the other but both could be true!
[142] The word "إيّانا," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!
[143] The word "قَيِّم"= "مستقيم," i.e. means *straight*! See اللسان!
[144] See footnote **61** above regarding "*my*!"
[145] See the *Lexicon* attached to this *Translation* regarding "أحد!"
[146] The word "يسقي" is rooted in is rooted in "أسقى" which is more *intense* than "سقى," as "أسقى" means *availed the drink for* (someone), to be drunk *as and when needed*! See الراغب!
[147] The word "قَضِيَ" bears *dual* meanings: (1) *judged*, or (2) *finished*! There is little room, if any, to incline for one or the other!

44. Said they[z]: *adhghatho*[148] (*confused-medley*) dreams and not we by the dreams' *ta'awee'le* (*ultimate: construing-/explanation*) surely (*are*) knowers.	قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمٖۖ وَمَا نَحۡنُ بِتَأۡوِيلِ ٱلۡأَحۡلَٰمِ بِعَٰلِمِينَ ٤٤
45. And said [*he*] who [x] escaped of them both, and [*he*] recalled after an *ummaton*[149] (*while*), I *ona'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news*) you [b] by its[x] *ta'awee'le* (*ultimate-explanation/interpretation*), so let-send [*me*][150] you [z].	وَقَالَ ٱلَّذِي نَجَا مِنۡهُمَا وَٱدَّكَرَ بَعۡدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأۡوِيلِهِۦ فَأَرۡسِلُونِ ٤٥
46. *Yousofo* (*Joseph*): O, you the *Sseddeeqo*[151] (*ever truth practicer*) *aftoneyna* (*let-you[s] situationally fittingly and wisely opine us*) in seven fat kine eating them [y] seven *aeja'fon* (*emaciated-leans*) [w] and seven green ears [w] (*of seed-bearing plants*) and others[w] dry[w]; *la'alla* (*craving currently unavailable deed that/perhaps*) I return to the mankind *la'alla* (*craving currently unavailable deed that/ perhaps*) they know they [z].	يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفۡتِنَا فِي سَبۡعِ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعِ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖ لَّعَلِّيٓ أَرۡجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمۡ يَعۡلَمُونَ ٤٦
47. Said [*he*]: you[z] sow seven years[w] *da'aban* (*diligently*), then what harvested you [c] then let-leave it[x] you[z] in its[x] ears[w] except a little of what you[z] eat.	قَالَ تَزۡرَعُونَ سَبۡعَ سِنِينَ دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلٗا مِّمَّا تَأۡكُلُونَ ٤٧
48. Afterwards *ya'atee* (*approaches/comes*) from after *tha'leka* (*afar-that-it/*)[x] seven[w] hard[w] (*years*), eat they[y] what advanced you[c] for them[y] except a little of what *tohssenoona* (*fortifyingly preserve you* [z]).	ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ ٤٨
49. Afterwards *ya'atee* (*approaches/comes*) from after *tha'leka* (*afar-that-it/*)[x] *aamon*[w152] (*year*) in it[x] *youghatho* (*to be they* [z] *revived by delightful-pasture-producing rain*) the mankind and in it[x] *ya'asserona* (*press/squeeze they* [z]).	ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ٤٩

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[148] The word "أضغاث" =*adhghatho*= plural for "ضِغث" "*dheghtho*"= a handful/bunch of grass/firewood! And *adhghatho*-dreams="*confused-medley of dreams*" = metonymical way of saying: *it is perplexing and difficult to explain clustered bunch of things*!

[149] The word "أمّة" has more than a dozen different meanings, among *a while*! See الهادي!

[150] The letter "ن" in "فارسلون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فارسلون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[151] The word "الصدّيق" carries *many* meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (*Patriarch*) *Ebraheem* (*Abraham*), (4) the title of *Yousif* (*Joseph*) in this *Surah*, (5) the title of Prophet *Idriss* (*Idreess*), (6) the title of the chaste *Mariam* (*Mary*), mother of *Isa* (*Jesus*), (7) title of Abu Bakr, First Caliph, may Allah be pleased with him.

[152] The Arabic text says "عام" but in English there is only one word to mean عام and سنة! In Arabic there is "عام," "حول," "حجة," and "سنة" each with a *difference*! Here "عام" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*! As to "حول"= *anniversary of any special event*; and "حجة," = *lunar-year*! Although generally all are *loosely* used *synonymously* or *interchangeably*! See الفروق اللغوية، لـ أبي هلال العسكري!

50. And said the king: *eeto* (*let-bring you* [z] *to*) me by him; so *lamma* (*when/whence*) came [x] (*to*) him the messenger [x] said [*he*] (*Yousif/Joseph*): let-return [*you* [s]] to your [t] lord and then let-ask him [*you*[s]]: what the women's status, who [v] *qatta'a* (*repetitively cut*) they [y] their hands [w]; verily my Lord by their [y] wile (*is*) Omniscient.	وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾
51. Said [*he*] (*the king to the women*): what (*was/had been*) your [v] *khatt'bo* (*serious-matter*) *edh* (*when*) [*you* [y m]] seduced [y m] *Yousifa* (*Joseph*) *a'n* (*regarding*) himself [w]; said they[y m]: *hasha* (*transcends all imperfection*) for Allah; not we knew on him of an ill; said-she[y] the *Azeez's* (*master's/premiere's*) woman: now *hasshassa*[153] (*probingly evidenced*) the right; I seduced him *a'n* (*regarding*)himself [w]; and verily he surely (*is*) of the *ssa'deqeena* (*always truth enforcers*).	قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾
52. *tha'leka* (*afar-that-it/*) [x] to know [*he*] (*the premiere*) surely I not betrayed him by the *ghaybe*[154] *(during his absence*); and that Allah divinely-guides not the betrayers' slyness.	ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾
53. And not [*I*] absolve myself,[w] verily the self[w] (*is*) surely *ammaraton* (*iterative orderer*) [w] by the ill, except what *ra'hema*[155] (*mercy-gave*) my Lord, verily my Lord (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	۞ وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ ۚ إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ ﴿٥٣﴾
54. And said the king: *eeto* (*let-bring you*[z] *to*) me by him *astakh'less* ([*I*] *affirmably-exclusively-single*) him for myself[w]; so *lamma* (*when/whence*) [*he*] spoke (*to*) him, said [*he*]: verily you [g] (*are*) today *laday*[156] (*directly and possessively from*) us *makeenon*[157] (*he who is of: status/empowerment/long abode*) trustworthy.	وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

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[153] The word "**حصحص**" means *became manifest after probing into its evidence*, not just became clear!

[154] The word "**الغيب**" has several meanings: (1) the *invisible which only Allah knows*, (2) *doubt*, and (3) the *place where it is not known what it contains* (4) anything *not seen by the eye even if concludable*! See **اللسان**!

[155] The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *except what mercied* my Lord" which cannot be said in correct English, as there is *no* such word as "*mercied*!"

[156] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer* spatially and more specific! So, "*directly and possessively from*" (us) seems to indicate such *closeness*! See **اللسان**!

[157] The word "*makeen*" = "**مكين**" is a *singular, masculine, subjective or objective noun*, for which there is *no* English equivalent! The word has *four distinct* meanings, *all* seem applicable here! It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode!

55. Said [*he*]: let-make me [*you* [s]] over the land's [w] treasures [w]; verily I am *hafeedhon*[158] (*iterative keeper-up*) omniscient.	قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ إِنِّى حَفِيظٌ عَلِيمٌ ﴿٥٥﴾
56. And like *tha'leka*(*afar-that-it/*)[x] We firmly enabled/-empowered[159] for *Yousifa* (*Joseph*) in the land [w] *yatabaww'o* ([*he*] *deservedly ensconces*) of it[w] whence [*he*] wills;[*We*] betide by Our mercy[w] whom[p][*We*]will and [*We*] waste not a remuneration (*of*) the benefactors.	وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾
57. And surely the Hereafter's [w] remuneration (*is*) *khayron*(*choicer/superior/worthier*) for whom [r] believed they [z] and they [z] were *yattaqoona* (*they reverently guard not to displease Allah*).	وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾
58. And came *Yousifa's* (*Joseph's*) brothers; then they [z] entered on him; so [*he*] knew them while they (*were*) for him *munkeroona* (*not recognizers*).	وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ﴿٥٨﴾
59. And *lamma* (*when/whence*) [*he*] furnished them by their furnishment said [*he*]: *eeto* (*let-bring you* [z] *to*) me by a brother for you [b] of your [n] father; do not[160] see you [z] surely I fulfill[161] the measure and I am *khayro* (*choicer/superior/worthier*) (*of*) the hospitality-givers.	وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّىٓ أُوفِى ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾
60. Then *en* (*if*) not *ta'ato* (*come to*) me by him then no measure for you [b] *endey* (*by my rule*) and let-not near [*me*][162] you [z].	فَإِن لَّمْ تَأْتُونِى بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ ﴿٦٠﴾
61. Said they [z]: we shall induce *a'n* (*regarding*) him his father and verily we surely (*are*) doers.	قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾
62. And said [*he*] for his lads: let-make you [z] their merchandise in their saddlebags, *la'alla* (*craving currently unavailable deed that/perhaps*) they know it[w] if they [z] transposed[163] to their family, [w] *la'alla* they return they [z].	وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾
63. So *lamma* (*when/whence*) returned they [z] to their father said they[z]: O, our father (*had been*) disallowed	فَلَمَّا رَجَعُوٓا۟ إِلَىٰٓ أَبِيهِمْ قَالُوا۟ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ فَأَرْسِلْ

158 The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

159 The word "**مكّن**" in "**مكنّا**," means "*found*" *or* "*established*! It also means "*enabled*" or "*empowered*!" Clearly, the English word "established" does not imply or connote the same as "**مكّن**" *per se*!

160 Clearly this "**ألا**" is the "**ألا**," for urging or desiring, i.e. promoting the action of the following verb!

161 The word "**أوفي**" from "**الوفاء**," = "**التمام**," meaning gathering the last component of any obligation to make it a whole! So, "**أوفي**" means I endeavor and gather the last part of an obligation and fulfill it!

162 The letter "**ن**" in "**تقربون**," by Arabic (linguistic) Rule, is called "**نون الوقاية او العماد، حيث لا يستغنى عنها**" which precedes the speaker's pronoun "**ي**!" The speaker's pronoun "**ي**" in "**تقربون**" is omitted, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See **إعراب القرآن، لمحمود صافي**

163 The word "**إنقلبوا**"= "*they* [z] transposed," means they betook themselves returning!

of us the measure, so let-send [*you* [s]] with us our brother, [*we*] measure and verily we (*are*) for him surely keepers-up[164].	مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ ٦٣
64. Said [*he*]: do [*I*] trust you [b] on him except as that I (*had*) trusted you [b] on his brother of before; then, Allah (*is*) *khayron* (*choicer/superior/worthier*) keeper-up[165] and He (*is*) *arhamo* (*more merciful*) (*of*) the *ra'heemeena* (*multitudinous mercy-givers*).	قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ فَٱللَّهُ خَيْرٌ حَـٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ٦٤
65. And *lamma* (*when/whence*) opened they[z] their *mata'a*[166] (*furnishings/chattel/or things for utility*) they [z] found their merchandise [w] *ruddat* (*had been forthwith-returned-she*[y]) to them; said they[z]: O, our father what (*more*) do we quest; this (*is*) it[w]; Our merchandise[w] *ruddat* to us; and *nameero* ([*we*] *obtain* [*wheat-grain lay-up provision*] *for*) our family[w] and [*we*] keep-up[167] our brother and *nazdado*[168] ([*we*] *further-augment*) a camel's measure, *tha'leka*(*afar-that-it/*)[x] (*is*)an easy measure.	وَلَمَّا فَتَحُوا۟ مَتَـٰعَهُمْ وَجَدُوا۟ بِضَـٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا۟ يَـٰٓأَبَانَا مَا نَبْغِى هَـٰذِهِۦ بِضَـٰعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ يَسِيرٌ ٦٥
66. Said [*he*]: never [*I*] send him with you[b] until *ta'atoney* (*you*[z] *accord/grant me*) a *mawtheqan*[169] (*ratified-covenant*) from Allah that assuredly[170] *ta'ato'nanney* (*come you* [z] *to me*) by him, except if (*to be*) besieged [*by*] you[z]; so *lamma* (*when/whence*) they[z] gave him their *mawtheqa* (=*mawthe-qan*), said [*he*]: Allah over what we say (*is*) Custodian.	قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ٦٦
67. And said [*he*]: O, my sons let-not enter you [z] from a one door; and let-enter you [z] from miscellany (*separate*) doors; and not I enrich[171] *a'n* (*regarding*) you[b] from Allah of a thing; *en* (*not*) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.	وَقَالَ يَـٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ٦٧
68. And *lamma* (*when/whence*) entered they [z] from whence ordered them their father not [was]	وَلَمَّا دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ

[164] The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!" (Emphasis *is added*)!

[165] Ibid, except for حافظا!

[166] The word "متاع" = "*mata'an*" has many meanings, among them: furnishings, chattel, things for utility!

[167] Ibid, except for "نحفظ!"

[168] The word "نزداد" implies greater intensity, and اللتاج says it is "ابلغ!" So further is prefixed for this purpose! That is they would further-increase their gain by getting additional load for their brother!!

[169] Ratification by open declaration and oath!

[170] The "ل" in "لتأتنني" is a *juratory* "ل" = "ل القسم" amounting to= "التأكيد," i.e. affirmation, expressed by "assuredly!"

[171] The word "أغني" has double meanings: (1) enrich, (2) suffice! But "enrich" includes suffice and not vice versa! As "enrich" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffice" meets the present needs of a specific task! Hence "enrich" is superior!

enriching *a'n* (*regarding*) them of Allah a thing except a need (*concern*) in *Ya'aqooba's* (*Jacob's*) self [w] [*he*] satisfied it [w]; and verily he (*is*) a knowledge possessor for what We taught him; [and,] but most (*of*) the mankind not know.	أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا ۚ وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾
69. And *lamma* (*when/whence*) they [z] entered on *Yousifa* (*Joseph*), [*he*] lodged to him[172] his brother (*and*) said [*he*]: verily I am your [t] brother; so let-not [*you* [s]] anguish/sorrow by what they [z] were working.	وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾
70. Then *lamma* (*when/whence*) [*he*] furnished them by their furnishment, he emplaced the *seqa'ya'te* (*drink-goblet* [w]) in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you [y] the *aero* (*caravan carrying wheat/food-grains*) [w] verily you [b] (*are*) surely thieves.	فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ ﴿٧٠﴾
71. Said they[z] while they[z] forwardly-advanced on them: what (*are*) you[z] missing.	قَالُوا۟ وَأَقْبَلُوا۟ عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾
72. Said they [z]: we (*are*) missing *sso'wa'a*[x173] (*drinking/-measuring goblet*) [x] (*of*) the king; and for whom [p] [*he*] came by it[x] a camel's load and I am by it[x] a claimer-/guarantor.	قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ﴿٧٢﴾
73. Said they[z]: *ta-Allahey*[174] (*by Allah*) *laqad* (*verily, already and affirmatively*) knew you [c] not came we to corrupt in the land [w] and not we were thieves.	قَالُوا۟ تَٱللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ ﴿٧٣﴾
74. Said they [z]: then what (*is*) his requital, *en* (*if*) you [c] were liars.	قَالُوا۟ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ كَٰذِبِينَ ﴿٧٤﴾
75. Said they [z]: his requital (*is*) who [a] [*it* [x]] (*the king's goblet*) (*had been*) found in his saddlebag, so he (*is*) his requital[175]; like *tha'leka* (*afar-that-it/*) [x] requite [*we*] the *dha'lemeena*[176] (*injustice-doers*).	قَالُوا۟ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٧٥﴾
76. So [*he*] began by their chattel before his brother's chattel; afterwards *ista'khrajaha*[177] ([*he*] *affirmably-produced it* [w]) from his brother's chattel; like *tha'leka* (*afar-that-it/*) [x] We schemed for *Yousifa* (*Joseph*); not	فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ

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172 Embraced him, i.e. by way of greeting him!
173 The word "صُوَاع"= "سِقَاية," could be masculine or a feminine gender! It is masculine as "صُوَاع" and a feminine as "سِقاية," = (giving/supplying-of-water)[w]! See الدّر المصون، لـ أحمد الحلبي!
174 The word "*ta-Allahey*" is made up of two distinct components: the "*ta*"= "تَ" and "*Allahey*!" The "*ta*" is " تـ القسم" =a "*jurative* particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "*Allahey*" is "Allah" grammatically inflected because of the prepositional genitive particle "*ta*!"
175 According to their customary Law, whoever was convicted of thievery he is taken as a slave!
176 The "ظَالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!
177 See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

[was] [he] to take his brother in the king's religion (*Law*) except that/if Allah wills; [*We*] raise ranks [w] (*of*) whom [p] [*We*] will; and above every a knowledge possessor (is) an omniscient.	لِيَأْخُذَ أَخَاهُ فِى دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ ٧٦
77. Said they[z]: *en* (*if*) [*he*] steals, so *qad* (*already and affirmatively*) stole his brother of before; so *asarraha* (*secretly-kept it* [w]) *Yousifo* (*Joseph*) in himself [w] and not disclosed/flashed it [w] to them; said [*he*]: you [f] (*are*) eviler place/post, and Allah (*is*) knowinger by what you [z] describe[178].	۞ قَالُوٓا۟ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ٧٧
78. Said they [z]: *ya'ayyoha* (*O, you* [s]) the *Azeez* (*Master*) verily for him (*is*) a father *shaykhan* (*aged*) big/old; so let-take [*you*[s]] an *ahadana*[179] (*lone/any-one of us*) (*in*) his stead; verily we see you [g] of the benefactors.	قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ٧٨
79. Said [*he*]: Allah's refuge [w180] that [*we*] take except whom [p] we found our *mata'a*[181] (*furnishings/chattel-/or things for utility*) *endaho* (*in his possession*); verily we (*are*) then surely *dha'lemoona*[182] (*injustice-doers*).	قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَٰلِمُونَ ٧٩
80. Then *lamma* (*when/whence*) *istay'aso*[183] (*affirmed-despair they* [z]) from him, they [z] detached *na'jeyan*[184] (*secretly-mutually-conferees*); said their elder: have not known you [z] that your [n] father *qad* (*already and affirmatively*) [*he*] took on you [b] a *mawtheqan* (*ratified-covenant*) from Allah and of before when [o] *farrattom*[185] (*had-remiss you*[c]) in *Yousifa* (*Joseph*); so never [*I*] leave the land [w] until allows me my father, or rules Allah for me; and He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the rulers.	فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ ۖ فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ٨٠
81. Let-return you[z] to your[n] father then let-say you[z]: O, our father; verily your [t] son stole; and not we	ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا

[178] The word "تصفون" rooted in "وصف!" In the Arabic tongue expression "تصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the untruth" (S16: 62)!

[179] The word "أحد" is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine! See اللسان! It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others! (3) Literally one! However, in English "lone" is singular, standing alone! So, to keep the concepts of "أحَد" and "lone" simultaneously transliteration seems to be a must! The applicable "أحد" will or should be obvious from context where it appears!

[180] The expression "Allah's refuge [w]" is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah's help!

[181] See footnote 20 above regarding "*mata'a*!"

[182] The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!" See footnote 148 below!

[183] The word here is "استيئسوا" = "affirmed despair, not "يئسوا" = "despaired!"

[184] The word "خلص" in "خلصوا"=خلص الرجل من القوم، أي اعتزلهم و خرج عنهم و منهم. Thus, "خلص" = detached (as from a group); and the word "نجياً" is an adverbial, derived from "تناجى"= that is he had secretly and mutually counseled! See الهادي and إعراب القرآن، لمحمود صافي!

[185] The word "*farratta*"="فرّط" in "فرّطتم" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected! But "فرّط" and "فرّطتم" all are verbs in the past tense! So I chose "had-remiss!"

witnessed except by what we knew; and we were not for the invisible keepers-up[186].	بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ٨١
82. And let-ask [you[s]] the village[w] which[u] we were in it[w] and the *aero* (*caravan carrying wheat/food-grains*).[w] which [u] *aqbalana* (*we forwardly-advanced*) in it [w]; and verily we surely (*are*) *ssadeqeena* (*always truth enforcers*).	وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا وَإِنَّا لَصَٰدِقُونَ ٨٢
83. Said [he]: rather lured-she[y] for you[b] your[n] selves[w] a matter; so comely patience; *asa* (*craving a deed beyond one's means that/may*) Allah to *ya'ateyaney* (*bring to me*) by them together; verily He, He (*is*) The Omniscient The *Hakeemo*[187] (*infinite hekmah*[188] *Possessor*).	قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ٨٣
84. And [he] diverted *a'n* (*off*) them and said [*he*]: alas, my sorrow over *Yousifa* (*Joseph*); and whitened-she [y m189] his both eyes [w] from the sadness, while he (*was*) *ka'dhee-mon*[190] (*unrelenting suppressor of his grief*).	وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ٨٤
85. Said they[z]: *ta-Allahey*[191] (*by Allah*); *tafta'o*[192] (*recurrently-cease not* [*you*[s]]) remember [*you* [s]] *Yousifa* (*Joseph*) until be [*you*[s]] *haradhan* (*degenerate/self-inflected debasement*) or be [*you*[s]] of the *ha'lekeena* (*ones that had perished-/expired*).	قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ ٨٥
86. Said [*he*]: verily only [*I*] complain my *bathth* (*ultimate-grief*) and my sadness to Allah and [*I*] know from Allah what not know you[z].	قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ٨٦
87. O, my sons: let-go you[z] then *tahasaso* (*let-inquire you*[z] *by all your senses*) of *Yousifa* (*Joseph*) and his brother; and let-not despair you[z] from Allah's *raw'he*[x] (*mercy*[w]/-*essence of beauty and delight/relief* [x]/*pleasing-trait* [x])[193]; verily it[x] (*the truth is*) not despairs of Allah's *raw'he* [x] except the people, the unbelievers.	يَٰبَنِىَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ وَلَا تَا۟يْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ إِنَّهُۥ لَا يَا۟يْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَٰفِرُونَ ٨٧
88. So *lamma* (*when/whence*) they [z] entered on him, said they[z]: O, the *Azeezo* (*master/premiere*), touched/betided us, and our family the *dhurro* (*persisting distress*); and	فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا

186 The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!" (Emphasis is added)!

187 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم!"

188 See the Lexicon attached to this Translation for "*hekma*!"

189 That mean he lost his vision.

190 The word "unrelenting" is employed here to intensify "suppressor" as the Arabic is "كظيم" not "كاظم!"

191 See footnote 174 above regarding: "*ta Alla'he*!"

192 The word "فتيء" in "تفتؤ"=recurrently-ceases and repeats the cycle! And generally it means "ما زلت"= you cease not! See الهادي and الراغب!

193 The word "روح"= "*raw'he*" means mercy/relief/pleasing-trait! See اللسان, الهادى and التاج! Also essence of beauty and delight!

we came by a merchandise [w] *muzja'ten*[w] (*scanty and insignificant*) [w]; nonetheless let-fulfill [194][*you* [s]] for us the measure and *tassaddaq* (*let have charity you* [s]) on us; verily Allah requites the *mutassaddeqeena* (*charity-doers*).	بِبِضَٰعَةٖ مُّزۡجَىٰةٖ فَأَوۡفِ لَنَا ٱلۡكَيۡلَ وَتَصَدَّقۡ عَلَيۡنَآۖ إِنَّ ٱللَّهَ يَجۡزِي ٱلۡمُتَصَدِّقِينَ ﴿٨٨﴾
89. Said [*he*]: have known you[c] what you[c] did by *Yousifa* (*Joseph*) and his brother, *edh* (*while*) you [f] (*were*) *jahiloona*[195] (*they who act ignorantly or incorrectly*).	قَالَ هَلۡ عَلِمۡتُم مَّا فَعَلۡتُم بِيُوسُفَ وَأَخِيهِ إِذۡ أَنتُمۡ جَٰهِلُونَ ﴿٨٩﴾
90. Said they [z]: are oh/indeed you [g], surely you [s] (*are*) *Yousifo* (*Joseph*); said [he]: I am *Yousifo* (*Joseph*) and this (*is*) my brother, *qad* (*already and affirmatively*) *manna*[196] ([*He*] *had graced His boon*[w]) Allah on us; verily who-ever *yatta'qe* (*he reverentially guards not to displease Allah*) and *yassber* ([*he*] *holds on patiently*), then verily Allah wastes not the benefactors' remuneration.	قَالُوٓاْ أَءِنَّكَ لَأَنتَ يُوسُفُۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِيۖ قَدۡ مَنَّ ٱللَّهُ عَلَيۡنَآۖ إِنَّهُۥ مَن يَتَّقِ وَيَصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ﴿٩٠﴾
91. Said they[z]: *ta-Allahey*[197] (*by Allah*); *laqad* (*verily, already and affirmatively*) favored/preferred you[g] Allah over us, and *en* (*surely*) we were certainly wrongdoers[198].	قَالُواْ تَٱللَّهِ لَقَدۡ ءَاثَرَكَ ٱللَّهُ عَلَيۡنَا وَإِن كُنَّا لَخَٰطِـِٔينَ ﴿٩١﴾
92. Said [*he*]: no *tath'reeba* (*reproach/castigation*) on you [b] today, Allah forgives for you[b] and He (*is*) *arhamo* (*more merciful than*) the *ra'hemeena* (*multitudinous mercy givers*).	قَالَ لَا تَثۡرِيبَ عَلَيۡكُمُ ٱلۡيَوۡمَۖ يَغۡفِرُ ٱللَّهُ لَكُمۡۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾
93. let-go you[z] by my shirt[x] this[x] then let-throw it[x] you[z] over my father's face, (*subsequently*) *ya'atee* ([*he*] *becomes*) a *basseeran* (*keen: seer/overall evaluator of the facts and their possible consequences*) and *eetoney* (*let-you* [z] *come/bring to me*) by your[n] family[w] wholes[199].	ٱذۡهَبُواْ بِقَمِيصِي هَٰذَا فَأَلۡقُوهُ عَلَىٰ وَجۡهِ أَبِي يَأۡتِ بَصِيرٗا وَأۡتُونِي بِأَهۡلِكُمۡ أَجۡمَعِينَ ﴿٩٣﴾
94. And *lamma* (*when/whence*) sundered-she [y] the *aero* (*caravan carrying wheat/food-grains*) [w] said their father: verily I surely find *Yousifa's* (*Joseph's*) smell/wind *lawla* (*why do not*) that confute you[z] [*me*][200].	وَلَمَّا فَصَلَتِ ٱلۡعِيرُ قَالَ أَبُوهُمۡ إِنِّي لَأَجِدُ رِيحَ يُوسُفَۖ لَوۡلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾
95. Said they[z]: *ta-Allahey*[201] (*by Allah*); verily you[g] surely (*are*) in your[t] misguidance (*of*) the old.	قَالُواْ تَٱللَّهِ إِنَّكَ لَفِي ضَلَٰلِكَ ٱلۡقَدِيمِ ﴿٩٥﴾

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194 The word "أوفِ" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole! So, "أوفِ" means you endeavor and gather the last part of an obligation and fulfill it!

195 The word "جاهلون"="*jaheloona*" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did some-thing *not* correct! So the "*jahiloona*" are they who act ignorantly or incorrectly!

196 The word "مَنَّ" in "يَمُنّ" means "نعمة يُنعِمُها!" That a "boon He graces it!"

197 See footnote 125 above regarding "*taAlla'he*!"

198 The word "خاطِىء" = "من تعمّد الخطأ," = who intentionally wronged; unlike the "المخطِىء" = who errs unintentionally! So, "الخاطئين" = the "wrongdoers!'

199 The Qur'an commentators say that the "family all together" were ninety three when they came to Joseph!

200 The letter "نَ" in "تفنِّدون," by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which precedes the speaker's pronoun "ي!" The speaker's pronoun "ي" in "تفنِّدون" is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

201 See footnote 3 above regarding "*ta Alla'e'*!"

96. So *lamma* (*when/whence*) came the *basheero*[202] (*he the iterative proclaimer of pleasing tidings*), [*he*] cast it [x] (*the shirt* [x]) over his face then *ertadda*[203] (*forthwith-returned* [*he*]) *basseran* (*keen seer*); said [*he*]: have not I told you [b] verily I know from Allah what not you [z] know.	فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾
97. Said they [z]: O, our father *istaghfer*[204] (*let-seek* [*you* [s]] *forgiveness*) for us our offenses; verily we were wrongdoers[205].	قَالُوا۟ يَـٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَـٰطِـِٔينَ ﴿٩٧﴾
98. Said [*he*]: will *astaghfero*[206] ([*I*] *seek forgiveness*) for you [b] (*from*) my Lord, verily He, He (*is*) The *Ghafooro* (*iterative Forgiver*), The *Raheemo* (*iterative mercy Giver*).	قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾
99. Then *lamma* (*when/whence*) they [z] entered on *Yousifa* (*Joseph*) [*he*] lodged/retreated to him his both [fathers][207] and said [*he*]: let-enter you [z] *Misra* (*Egypt*) *en*(*if*) Allah wills *aameneena* (*you* [z] *are self-safety-securers*).	فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾
100. And [*he*] elevated his [both fathers][208] over the *Arshe*[x209] (*Throne of Kingship*) [x] and they [z] tumbled for him kowtowing, and said [*he*]: O, my father, this (*is*) *ta'awee'lo* (*ultimate: construing/explanation*) (*of*) my vision [w] of before, *qad* (*already and affirmatively*) made it [w] my Lord a right; and *qad* (*already and affirmatively*) *ahasana*[210] ([*He Who*] *rendered meritorious-deeds*) by me, my Lord *edh* (*when/since*) [*He*] exited me from the prison and [*He*] came by you [b] from the *Ba'dwe*[211] (*nomads*) from after that the Satan incited between me and [between] my brothers; verily my Lord (*is*) *Lateefon*[212] (*fine/subtle/gentle/and protector*) for what-	وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا وَقَالَ يَـٰٓأَبَتِ هَـٰذَا تَأْوِيلُ رُءْيَـٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَـٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ إِنَّهُۥ هُوَ

[202] The word "*basheer*" is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent!

[203] The word "إرتَدَّ" is rooted in "ردّ" meaning forthwith returned; example the greeting must be "forthwith retuned," as in: "And when (*had*) been greeted you [c] by a greeting [w] then let-you [z] greet by better than it [w] or let-you [z] forthwith-return it. [w]" (S4: 86)!

[204] The word "استغفر" = "اطلب الغفران" = "let-seek forgiveness [*you* [s]]!" In English there is no seemly way to say: "استغفر" per se! So I settled for the aforesaid!

[205] See footnote 197 above regarding wrongdoers!

[206] Ibid, regarding "استغفر"!

[207] See footnote 10 above regarding "أبَوَيك"!

[208] Ibid!

[209] See the Lexicon attached to this Translation for more elaboration on this wondrous word!

[210] The "hidden" pronoun in "أحسن" (هو=He) refers to his Lord, Allah! See الطبري!

[211] The word "بد و" generally means inhabitants of the "بادية" = nomads! However, the word "بدا" = *Bada*, is a name of place in the desert of Palestine! And in *Bada* Prophet Jacob dwelled and had a mosque there! So those who came from this *Bada* = grammatically inflected= "from the *Ba'dwe*" are referred to as: "بدوا بدواً" = [they] came from *Bada*! See تفاسير of:.الألوسي و القرطبي, الفخر الرآزي!

[212] The word "لطيف" = "رّفيق," in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both! See البصائر! Additionally, when the word: "لطيف," is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness,

ever[213] *[He]* wills; verily He, He *(is)* The Omniscient The *Hakeemo*[214] *(infinite hekmah*[215] *Possessor)*.	ٱلْعَلِيمُ ٱلْحَكِيمُ ١٠٠
101. My Lord: *qad (already and affirmatively) aa'taytaney (You*[g] *accorded me)* of the proprietorship and You[g] taught me of[216] the *ahadeethe's*[217] *(dreams and related events)*'s *ta'-awee'le (ultimate: construing/explanation)*; the Heavens'[w] and the Earth's[w] *Fatte're (innately-perfect-Originator)*, You[s] *(are)* my Guardian in the world[w] and the Hereafter[w] *tawaffaney (let-You*[s] *receive me while dying) (as)* a Muslim and let-conjoin me *[You*[s]*]* by the *ssa'leheena (righteous-people)*.	۞ رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ١٠١
102. *tha'leka (afar-that-it/)*[x] *(is)* of the invisible *anba'e*[x218] *(significant-and-availing-news)*[x] *[We]* reveal[219] it[x] to you[g] and not you[g] were *laday*[220] *(directly present by)* them *edh (when/since)* they[z] concerted their matter while they[z] machinate.	ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ١٠٢
103. And not most *(of)* the mankind, albeit you[g] hankered, *(are)* surely believers.	وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ١٠٣
104. And not ask them *[you*[g]*]* over it[x] of a remuneration; *en (not)* it[x] except *thekron (Qur'an/invocation/exhortation)* for the worlds.	وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ١٠٤
105. And how many of an *Aya'ten*[w] *(miracle/sign/proof)* in the Heavens[w] and the Earth[w] they[z] pass [on] it[w] while they *(are) a'n (regarding)* it[w] shunners.	وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ١٠٥
106. And not believe most *(of)* them by Allah except while they *(are) mushrekoona (he-they who partner deities with Allah/he-polytheists)*.	وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ١٠٦
107. Have then *ameno (they*[z] *felt-secured)* that *ta'ateya*[w] *(betides/approaches/comes down on)*[w] *(to)* them *gha'sheyaton (pall*[w]*/an all-covering affliction/calamity)*[w] of Allah's torment, or *ta'teya*[w] them The Hour[w] suddenly while they not perceive.	أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ١٠٧

subtlety, and gentleness! I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection! Hence, the only available resort is transliteration and parenthetical explanation!

213 The particle "ما" is "إسم أو أداة شرط," = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلبي!

214 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم!"

215 See the Lexicon attached to this Translation for "*hekma*!"

216 The prepositional word "of" in "of the dominion" and "of the ahadeeth," in both cases obviously are for portioning, i.e. part of them!

217 See footnote 87 regarding "*ahadeeth*," at Ayah (S10: 6), at the start of this *Surah*!

218 See the Lexicon attached to this Translation for "*naba'a*!"

219 See footnote 83 regarding reveal!

220 The word "لدى" in "لديهم" from "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific! So, "directly present by" (them) seems to indicate such closeness! See اللسان!

108. Let-say [*you*[s]]: this-she [y221] (*is*) my path, I invite to Allah on a *basseeraten* (*persuader-discernment/ evident argument/ enlightenment*) [w] I and who[p] *ettaba'a'ney* ([*he*] *closely-followed me*) and *subhana*[222] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah and not I am of the *mushrekeena* (*he-they who partner deities by Allah/ he-polytheists*).	قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾
109. And not We sent [of] before you[s] except men, [*We*]reveal to them, of the villages'[w] folks[w]; have not then they[z] treaded in the land[w] then looked they[z] how [was] consequence[w] of whom[r] of before them; and surely home[w] (*of*) the Hereafter[w] (*is*) *khayron* (*choicer/ superior/ worthier*) for whom[r] *ettaqaw* (*they had reverentially guarded not to displease Allah*); do then not you[z] cerebrate.	وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾
110. Until *edha* (*when/ whereas*) *istay'asa*[223] (*affirmably despaired*) the messengers and presumed that they *qad* (*already and affirmatively*) (*had been*) lied to, came [x] (*to*) them Our succor[x]; then (*had been*) delivered whom[p] [*We*] will; and not (*to be forthwith-returned-/parried*) Our *ba'aso* (*intense-torment*) *a'n* (*off*) the people the criminals.	حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١١٠﴾
111. *Laqad* (*verily, already and affirmatively*) [was] in their narratives *ebraton* (*instructive-example*) for the *albab's*[224] (*hearts-intellects*)'s possessors; not was [*it*[x]] a discourse *youftara* (*to be crafted as a lie for fraudulent end*); [and,] but *tassdeeqa*[225] (*approval/ it being and accepted as credible-/and its sayer is credible*) (*of*) that between its[x] both hands[w] and an expounding (*of*) everything, and a divine-guidance[x] and a mercy[w] for a believing people.	لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

221 The word "سبيل" = "path" in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly! In this case it is feminized and so the word "this" in reference to it is feminized by "*this* [w]"!

222 The word "*subhana*"= "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana"= "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

223 The word "استيأس" generally means "despaired"= "يئس" However, the prefix "اس" makes the word as if to mean "affirmably despaired!" In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him! Hence, "affirmably despaired he!"

223 See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذو الألباب"= the *albab's possessors*!

225 The word "التصديق" means: *approval*, associating the say in reference or its sayer to the *truth* or *being truthful*!